

Muslim Position Explained

(Continued)

definitely determined, does not give any real and substantial share in the authority of the Government at the Centre.

(2) 'That no indication has been given as to what would be the position of the Muslim League representation in the event of any other party deciding at a later stage to assist in the prosecution of the War, and the Government agreeing to associate it with the Executive Council, which may involve a substantial modification and reshuffling of the Executive,

(3) 'That so far, the Government do not propose to appoint non-official advisors in those provinces which are being administered by the Governors, under Section 93 of the Government of India Act 1935. The Committee feel that without the association of the Muslim League representatives in the administration of those provinces it will not be possible to secure real and effective co-operation of the Musalmans.

(4) 'That the proposed War Advisory Council is yet in embryo and no information is available as to its constitution, composition and functions, except that it will probably consist of about 20 members and that the question of setting it up will be considered after expansion of the Executive Council is complete.

(5) 'That out of the various points raised in the resolution of the Committee, of the 2nd of September, only one relating to panel has been satisfactorily met."

Not Wanted

It is, therefore, quite evident that the British Government do not want the real co-operation and support of the Musalmans of India as equal partners in a common danger.

The attitude of the Congress has been consistently opposed

to the Muslim interests. They refused to negotiate with the League as regards the Hindu-Muslim question; they tried to throw into the back ground the Muslim demands by their insistence on the declaration of war aims without the consent and approval of the Musalmans; they created a constitutional crisis in the country by withdrawing the Congress ministries; they wanted to establish a so-called national Government at the Centre exactly with the same object in view, and lastly they started the Civil disobedience after the August declaration to coerce the British Government to concede the Congress demand which is opposed to the vital interests of the Musalmans, under the pretext of freedom of speech.

League Willingness

As against this attitude of the Congress the League has always been prepared to negotiate with it. In his speech in the Central Assembly Mr. Jinnah, addressing the Congress Party, had said: "why not you and I meet and put our heads together. If you make a practical proposition we present a united demand to Mr. Amery or, for the matter of that, to the British parliament, or the British nation, if you like". But there was no response from the Congress. Mr. Jinnah was prepared to negotiate with Pandit Jawaharlal Nehru and later on with Mr. Gandhi at the instance of Sir Tej Bahadur Sapru, but both the Hindu leaders avoided it.

Now what does His Excellency the Viceroy want the Muslim League to do? They have never refused to co-operate with the Government in the defence of India nor to negotiate with the Congress for the settlement of Hindu-Muslim question.

The appeal should have been more appropriately addressed to the Congress which does not recognise the existence of various nationalities in the Sub-Continent of India and desires the rule of only one community—the Hindus—over the whole of the Indian continent. It should have been addressed also to the British Government which have been constantly rejecting the Muslim offer of co-operation for fear of the Congress or for some other reason known to them alone. Muslims are ready willing to give their all for the defence of the country and for successful prosecution of the war as equal partners in the common cause. But as a self-respecting nation they cannot accept the position of camp-followers.

British Cruiser Sunk

An admiralty communique states that "H.M.S. *Dunedin* (Captain R. S. Lovatt, O.B.E., R.N.), has been torpedoed in the Atlantic by a U-boat and has sunk.

A Study In Greatness (Continued from page 9)

that have since rolled by, they have remained separate and unmingled, like two streams running parallel. Let the two be separated, so as to run their life unhampered and unimpeded.

A united India necessarily postulates a Central Government and the Central Government, of whatever type, must be dominated by the Hindus. The Pakistan scheme is based on the truth of more than one nation inhabiting this continent. It gives an opportunity to both the Hindus and the Muslims to realise their ideal of nationhood. In it both the people can grow into full height of nationhood, each according to its own genius, culture, tradition and religion.

Consent Essential To Unity (Continued from page 2)

provinces which make up the Union, irrespective of their population, whereas in India, the principle of representation on population basis is still conceived to be as the only way of returning the Upper House. The Indian Muslims are naturally nervous that the proposed scheme of federal government will neither afford their protection in the two houses of the Central Legislature where they will be in a minority nor in their majority Provinces which will be reduced to mere administrative areas of the Centre in due course. They justly fear that with a dominant voice in the federal government, the supreme control of the vital organs of a national state, such as Finance Communications and Defence, will become a permanent Hindu monopoly and, with the overwhelming power and influence thus obtained, the Centre will dominate over the Provinces and the scheme of provincial autonomy will become a mere farce.

Soviet Far East Manoeuvres

Large-scale Russian military manoeuvres with troops and full equipment are taking place in the Far East, states the Chungking Radio quoting a broadcast from a Soviet Radio station received via the Manila Radio station.

Religion and Education (Continued from page 3)

session of the Bombay Provincial Educational Conference, held at Ahmadabad in 1904 (*vide* also 'Mazameen Mohammad Ali, Vol. 1. P. 422) is enough to prove that the Muslims had pronounced a clear, considered and final verdict on the question at that distant date. Since then the efforts of the Muslim educationists were all directed towards the establishment and fostering of separate institutions.

The foundation of the Jamia Millia Islamia at a time when, under the stress of common political struggle, mutual goodwill between the various peoples was at its zenith, and at the hands of those who can never be accused of a separatist or disruptionist tendency, conclusively proves that the Muslims were clearly determined not to yield in this respect. It must not be forgotten that, as envisaged by its founders, the Jamia, whose Principal received many a bouquet at the Srinagar Conference, was to be a long way ahead of the Muslim University towards the Islamic ideal. In the Muslim University religious education was and it still is, only an appendage of western education, while in the Jamia it was to be the nucleus of all other education and, as the very name indicates, devotion to *millat* the first and the foremost ideal.

Guarantee of Peace

In conclusion, we wish to assure the champions of communal harmony, with all the emphasis at our command, that so far as the Muslims are concerned, it can only be achieved through true Islamic education. Islam in itself is a guarantee of peace and harmony because it inculcates respect for the susceptibilities of others. If the Muslims have only the freedom to live according to their own ideals, goodwill is bound to follow immediately as a necessary corollary.

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